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A SERMON

VPON PART OF THE
eighteenth Psalm.

PREACHED TO THE PVBLIKE
assembly of Scholers in the Vniversity of
Oxford the last day of August, 1586.

BY

Rainolds
JOHN RAINOLDES:

*Vpon occasion of their meeting to giue thanks to God
for the detection and apprehension of Trai-
tours, who wickedly conspired against
the Queenes Maestie and
the state of the Realme.*

PSAL. 20. 6.

Now know I that the Lord doth saue his annointed, doth heare
him out of his holy heauens, by excellent strength, the safegard of his
right hand.



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IOHN RAINOLDS, TO THE REA-
der, grace and peace in Christ.



HE reasons that moved mee
(good Christian Reader) to
preach this short Sermon vpon
shorter warning then gladlie I
would, haue prevailed with me
to set it downe in writing also
at more leasure, and to publish
it. For both the godly subiects
may be stirred vp thereby to greater thankesfulnes for
the manifold blessings, that God by her *Maiesties*
meanes, and in her safety, hath bestowed vpon vs: and
the discontented may be put in minde to content the-
selues with ^a *the waters of Shiloah, albeit running softly,*
least *the great and mighty waters of the River goe over all*
their bankes, breake into Iuda, and overflow it. The for-
mer whereof I know that I cannot be deceived in: be-
cause raine and snow do not fall in vaine vpon fruitful
ground. In the latter, I hope, I shall not altogether.
Vnlesse with Religion both wit and reason haue for-
saken them: that they care as little for honesty, as for
piety; for profit, as for honesty. For what can they
looke for at the hands of foreiners, though knit in ne-
ver so strait confederacie with them, & ioined in pro-
fession of the same faith, or perfidiousnes rather, of
the falsly named *Catholike* religiō, more then the *Jews*
had of the *Assyrians*? By whom, for all their ^b *altar ere-*
cted to the patterne of the Assyrian at Damascus, ^c *they*

^a *Esa. 8. 6.*

^b *1. King. 16. 10.*

^c *1. Chr. 18. 20.*

² *King. 18. 14.*

d Platin. de.
vitis Pont. in
Iohan. 24.

were often grievously vexed and pilled. d When the citizens of *Papia* in *Italie* were at dissension by reason of the faction betweene the *Guelphes* & the *Gibellines*: the *Gibellines* procured a favourer of theirs, called *Facinus Canis*, to come and assist thē with a power of men, vpon agreement and covenant, that hee should haue the goods of the *Guelphes* for his pay. But he, being come once into the city with his men of warre, spared neither of them: his souldiours would be serued. Wherof when the *Gibellines* did complaine vnto him, saying, that *their goods too were spoiled against agreemēt*: he answered, that *themselves were Gibellines, and shoulde be safe: but their goods were Guelphes, and must pay for it.* The *Gibellines* of *Papia* could not foresee this: our *Catholikes* by them may. Let them leaue their brainicke desires and diuelish purposes of bringing a *Facinus Canis* into their country: least by experience they feele (which God forbid) that though themselves be *Catholikes*, their goods may be *Heretikes*; perhaps some *Heretike-blood* in their bodies also, by contagion of ours. The Lord take away this stony heart from them, and giue them an heart of flesh, a new spirit: that wee may all iointly praise him for the deliverance of our gracious Queene, & pray for the continuance of her blessed government, to the honour of his name, the furtherance of his gospel, the welfare of his Church, the peace and prosperity of our English *Juda*, the griefe & disappointment of Popish *Assyrians*, and the confusio of Antichrist.

At Corpus Christi College in Oxford, Octob. 24. 1586.

PSAL.



PSAL. 18. VER. 47, 48, 49, 50, 51.

47. The Lord liveth, and my blessed strength: therefore let the God of my salvation be exalted.

48. The mighty God; that giveth me revengements, and bringeth people vnder me.

49. That delivereth me from mine enemies: yea, thou hast exalted me above them that rose up against me, thou hast delivered me from the cruell man.

50. Therefore will I confesse thee, O Lord; among the Gentiles, and I will sing vnto thy name.

51. He giveth great deliverances to his king; & sheweth mercy to his annointed: so David, and to his seed for ever.



Thath beene a godly custome of the faithful, although not observed so customably alwaies as by the Rules of faith it ought, that when they received any speciall benefit, either in attaining to things commodious for them, or in avoiding of discommodities: they lifted vp their voices to the authour of it, the Father of mercies, the God of all comfort, and did honour

Gen. 14. 10.

Exod. 15. 1.

Est. 9. 17.

Deut. 16. 14.
Neh. 8. 11.

honour him with giving speciall thanks for it, *Melchisedek* king of *Salem*, a man of power and credit in the land of *Canaan*, had not so great cause to care for the state of *Abram* & *Lot*, two strangers in the land. Yet when *Abram* had rescued *Lot* being taken, and had spoiled the spoilers: *Melchisedek* brake forth into his praise who gaue the victorie; *Blessed bee the high God, which hath deliuered thine enemies into thy hand.* The state of the *Israelits* touched *Moses* neerer: how much the lesse is it to be marvelled at, if he thought it his duty to magnifie the Lord for guiding them out of *Egypt* through the red Sea, and drowning *Pharao* with his host. Though that the childre of *Israel* themselues, an vnthankfull, murmuring, and stiffnecked nation, should ioine therein with *Moses*, all, both men and women: it is a president worthy to be noted to the shame of *Christians*, if in greater measure of the grace of God we shew lesse gratitude for his graces. The feasting & ioy that the *Jewes* kept for their owne deliverance out of the snares of *Haman*, and for his destruction with the partakers of his conspiracie, might seeme to be only a profane reioycing as worldly minded men commonly doe vse at their good successes. But, that it was holy and seasoned with a sacrifice, such a sacrifice as lawfully they might offer there, where then they were dispersed, the circumstance of sending parts unto the poore, with precepts and examples of daies in like sort kept holy to the Lord, doth argue. Wee are assembled at this present, fathers and brethren, beloued in the Lord, to giue him most humble & most hartty thanks for

for his great and singular goodnesse shewed vnto vs in discovering the traiterous intent of graceles wretches, who vilanously conspired to take away the life of our gracious *Queene* (whom God long preserve!) & to kindle flames of vprores through the realme, to the vter wasting of her faithfull subiects. O that wee had the hearts to praise him for it with the like religious affection of spirit in zeale and sinceritie, as *Melchisedek* did for *Lot* recovered by *Abram*, as *Moses* and the *Israelites* for the *Egyptian* yoke broken, as the *Jewes* for their safety and the destruction of their enemies! Sure we haue greater causes so to doe, then any of them had. For *Lot* was but one, and that a meane man: nor much indangered more then of losse of libertie. Here a most excellent Princeesse was in hazard, not of libertie, but of life, with God knoweth how many righteous *Lots* besides. And the bodily toiles which the *Israelites* endured in *Egypt* vnder the taske-masters that *Pharao* placed over them, were nothing in comparison of the spirituall bondage of *Antichristian* tyrants, to whom, might these *Egyptian* impes haue had their wills, we should (it is likely) haue beene most lamentably enthralled. Neither hath the Lord so mercifully delivered vs out of the Lions mouth at this time onely, but at sundry other heretofore often: that the *Jewes* could not be so much beholding to him for that of *Haman*, who did not liue so put them more then once in danger. Wherefore that wee may accept the more thankfully and dutifully esteeme of his inestimable goodnesse, in saving our gracious *Queene* and vs her
ser-

Subjects from so great, so many, so eminent mischiefs;
 I haue thought good to take for the ground of mine
 advertisement and exhortation, these wordes, which
 you haue heard, written by the godly Prince and Pro-
 phet *David* in the eighteenth *Psalme*, a song of thanks-
 giving, which he made, when the Lord had delivered him
 out of the hand of all his enemies, & out of the hand of *Saul*.
 For so is it noted in the title thereof, and manifested
 farther by the course of the story in the second of *Sam-
 uel*, where the same is wholly registred againe well-
 nigh word for word, as a most worthy and memora-
 ble monument to bee thought vpon estoones of all
 posteritie, that on like fauour received of the Lord
 they might shew themselues alike gratefull to him. In
 these words therefore comprehēding briefly the pur-
 port and drift of the whole *Psalme* by way of conclu-
 sion, two things are recommended to our considera-
 tions: one is the benefite of God in delivering *David*
 from his enemies; the other, the thankfulnes of *David*
 vnto God for the deliverance. The benefite of God in
 delivering *David* is signified by that he saith, *The Lord
 liueth*. For he meaneth not, that *the Lord liueth* in re-
 spect of his being, his everlasting essence, in which
 sense notwithstanding he is said to *live*, and to *live on-
 ly*: but in respect of his workes, his effects to *David*
 ward, in whose preservatiō he sheweth that he *liueth*,
 and sauerh his, and ruleth all things by his eternal pro-
 vidence. Which meaning *David* openeth in that hee
 adioineth, and my blessed strength: calling God his
 strength, his fortresse, his rocke, his blessed strength and
 for.

1. Sam. 12. 1.

Act. 14. 15.
 Rev. 10. 6.
 & 15. 7.
 1. Tim. 6. 16.

*fortresse, his rocke, his blessed strength and fortresse, be-
 cause his life, his safetie, his welfare is maintained by
 the might and mercy of the living God. As in the be-
 ginning he testified also: The Lord is my rocke, and my
 fortresse, and my deliverer, my God, my strength in whom
 I will trust, my shield, and the horne of my salvation, my re-
 fuge. And this is the benefit of God vnto David. The
 thankfulness of David vnto God followeth: There-
 fore let the God of my salvation be exalted. Wherein, by
 the way, the cause of his thankfulness, to wit, the be-
 nefit, is repeated. For though in our tongue the name
 of salvation is by commō vſe referred to the blissefull
 state of life eternal in the kingdome of heave, wherto
 the scripture phrase doth likewise oft referre it: yet is
 it amplified in the ¹ Prophets language heere to bodily
 safetie and temporall preservation of this present life.
 As ² *salvations* also are afterward mentioned, or (as our
 English translation interpreteth it) *deliverances*: & be-
 fore, he set downe the generall proposition with the
 same word, *I call vpon the Lord who is worthy to bee prai-
 sed, and I am* ³ *safe from mine enemies.* Vnto this author
 then of his *safetie* hee rendreth praise and honour: and
 that in such sort as may stir vp others therevnto with-
 all, that God by the thanksgiving of more may bee
 more glorified, *let him be exalted.* To the performance
 of the which dutie, that he may giue a sharper edge &
 hotter zeale to himselfe and others: he amplifieth and
 openeth more particularly both the cause of the duty
 and the dutie it selfe, in the verses following. Touch-
 ing the cause of the dutie, he saith, *The mighty God, that**

* Psal. 18. 2.

stieb, 700

3 תוהו

1 Vers. 51.

m Vers. 3.

3 תוהו

giueth me reuengemētts, & bringeth people vnder me, that deliuereth me from mine enimies: yea, thou hast exalted me aboue them that rose vp against me, thou hast deliuered me from the cruel man. A summary but pithy rehearſal of the ſpecialties of the fauour done him by God againſt ⁿ Saul, againſt ^o Sauls ſonne Iſh-boſbeth, againſt the ^p Philiftines, the ^q Moabites, the ^r Syrians, the ^s Ammonites, the ^t Amalekites, and the ^u Idumeans, againſt ^x Abſolon, againſt ^y Sheba, with their rebellious complices of Iſrael & Iuda too. Of whom a great many were puniſhed in iuſtice: the Lord auenging him of ſome, by other mens hands; of ſome, by his owne, as being armed therevnto with ^b the ſword of vengeance. The reſt, though their liues were ſpared in mercy, yet were they brought in awe and ſubiection vnder him. So himſelfe, his enimies either not remaining or not remaining enimies, at the leaſt not daring to practiſe their enmitie, was delivered from them. Yea, (which he vttereth more emphatically by turning of his ſpeech to God) God did exalt him and advance him higher then any of his aduerſaries, that roſe vp againſt him, and deliuered him from Saul, who of long time purſued him moſt fiercely & put him oft in preſēt dāger of his life, from the cruel, violent, the moſt violent man. Touching his duty wherevpon, he addeth, Therefore will I confeſſe thee, o Lord, among the Gentiles; and I will ſing vnto thy name: hee giueth great deliverances to his king, and ſheweth mercy to his anointed; to David & to his ſeed for ever. To confeſſe the Lord, is to acknowledge him to bee the author and giver of whatſoever good

we

ⁿ 1. Sam. 18.

& 19. & 23. & 24. & 26.

^o 2 Sam. 2. &

3. & 4.

^p 1 Sam. 7. & 8^q 2 Sam. 8.^r 2 Sam. 8 10.^s 1 Sam. 8. &

10 & 11.

^t 1 Sam. 30. &

2. Sam. 8.

^u 2 Sam. 8.

Pſal. 60

^x 2 Sam. 15 &

17 & 18.

^y 2 Sam. 20.^z 2 Sam. 4. 8.^{aa} 2 Sam. 10. 18

& 18. 31.

^{bb} Rom. 13. 4Heb. the man
of violences

2 Sam. 22. 49.

we haue: to sing vnto his name, is with ioyfull melodie of voice to acknowledge it. But these things doth *David* vow that he will do: and therein will testifie, even before the *Gentiles*, that the Lord, who made him king and anointed him, doth giue him great deliverances, and sheweth him mercy, nor only him, but his too, his seed, his posteritie and progenie for ever. The very literal sense of the which words doth import an excellent thankfulness in *David*, that would yeeld such tokens thereof, among the *Gentiles*, the heathens, whom hee had subdued: a more excellent goodnesse and graciousnes in God, who raised him to royall state, and mightily preserved him in it, and rid him out of many dangers, and shewed mercy still to him, yea to his offspring also that should raigne after him. But all this is base in respect of that which the holy Ghost in a spirituall meaning doth hereby signifie & betoken. For *David* was anointed king of the *Iewes*, made conquerour of the *Gentiles*, cast into perils, troubles, paines of death, & by speciall grace againe delivered from them, to the intent hee might be a figure (as we tearme it) an image and picture, an historicall picture, and a living image, that should resemble and represent the person of another *David*, his sonne, our Saviour *Christ*. Which mystery himselfe knowing as a Prophet, did write (by inspiration from God) sundry things, whereof the full & perfite accomplishment appeareth in *Christ* & his kingdom, as the scriptures teach vs: though a thinne & slender performance of the same was before expressed and drawn out, as it were, by lineaments & shadowes

Psal. 8. 43.

d Ezek. 34. 23.

& 37. 24.

e Ier. 23. 5.

& 33. 15.

f Act. 3. 30.

g Mat. 27. 35.

Mat. 12. 10.

Ioh. 2. 17.

& 19. 28.

A. 4. 25.

& 13. 23.

Rom. 15. 3.

Heb. 2. 12.

& 10. 5.

h Esai. 53. 10.
 Ier. 33. 22.
 i Ioh. 1. 12.
 k 2. Cor. 5. 10.
 l 1. Pet. 1. 23.
 m Gen. 3. 15.
 n Rom. 16. 20.
 o Rev. 12. 7.
 p 1. Cor. 15. v.
 25. 9. v. 55.
 r Mat. 4. 6.
 s Heb. 1. 14.
 t Psal. 91. 12.
 u Heb. 9. 12.
 & 10. 19.
 v Psal. 16. 11.
 Act. 2. 18.
 Rev. 21. 4.

y 2. Sam. 7. 12.

z Luk. 1. 32.

of a type and figure in *David* and his state. So the *great deliverances* and *saluations* temporall, *given* and *assured* to *David*, and to his *seed* for ever after a sort, that is for long continuance of many yeares succession, did prefigure greater spiritual *deliverances*, & *saluations* simply & absolutely eternal, which should be likewise give to *Christ* & to his *seed*; that is, to *the faithful*, the *children* of *God*, who *Christ* doth beget in his church *by the immortall seed of his word*. To *Christ* & to his *seed* is *given* the *treading downe of the Serpent*, *the overthrow* and *victory* of *Satan* and his *Angels*. To *Christ* and to *his seed* is *death* quelled, *the grane vanquished*; the power of *hell* daunted, and all their *enimies* put to flight. To *Christ* and to *his seed* is *a guard of Angels* appointed for their *safery*, *an entrante into Heaven* opened, and *the ioies of life*, of everlasting solace, of endlesse rest, assured. Which most excellent *mercies*, *deliverances*, *saluations*, as the *Prophets* commonly in the end of their *prophecies* do commend to men by figurative speeches of *Israel*, of *Juda*, of *Sion*, of *Ierusalem*, and blessings incident thereto: so in this conclusion of his *song* of thanks doth *David* ascende to them by the other, to shewe himselfe gratefull vnto *God* for them. A prooffe whereof we haue in the last words that he concludeth with. For therein he seemeth to respect the promise, that *the Lord* would set up his *seed* after him, and stablish the *throne of his kingdom* for ever. Which the *Angel Gabriel*, sent to the *Virgin Mary*, expoundeth of *Christ*, telling her that *God* shall giue vnto him the *throne of his Father David*,
 and

and he shall raigne over the house of *Iacob* for ever, and of his kingdome shall be no end. And a farther prooffe in the former clause touching his confessing of God among the *Gentiles*: considering that *S. Paul* declareth the goodnes of *Christ* in ^a receiving the *Gentiles* to his glory to be meant thereby. As if the holy Prophet had said, that he would use a new and vnaaccustomed thankfulness to God for his passing singular and vnspeakable benefits: neither would confesse him among the *Jewes* onely, as then the faithfull did according to their order of praying in the Temple; but among the *Gentiles* also in time to come, whē they being called to the church of *Christ* should be made acquainted with his *Psalms* & *Hymnes* and learne to praise the Lord with him. So that I may say the same of these words, that on like occasion our Saviour did of other, ^b *This day is this scripture fulfilled in your eares*. Howbeit not onely these wordes of this Scripture are fulfilled this day: but the other too, that lay forth the favour of God vnto his childrē in saving his anointed. For what more commodity did the *Jewes* receiue by King *Dauids* meanes, then we by our soveraigne Lady *Queene Elisabeth*? What enemies, what dangers, what deaths did he escape, frō the like whereof the Lord hath not as often, as wonderfully, preserved her Maiesty? The arke of the covenant, wherein ^c the testimony was laid, whereon the mercy-seat was placed, from which ^d the voice of God was heard, at which ^e his name was called vpon, whereto ^f they had not sought in the daies of *Saul*; ^g King *David* brought into his city: and caused ^h the *Levites* ioyfully to play on instruments of

^a Rom. 15. 9.^b Luk. 4. 21.^c Exod. 25. 16^d Num. 7. 89.^e 2. Sam. 6. 2.^f 1. Chr. 13. 3.^g 2. Sam. 6. 12^h 1. Chr. 25. 16

musicke, and lift up their voices at the bringing of it. Queene Elisabeth hath brought vs the body and truth of that whereof his ceremonies were but shadowes onely, the free vse and Christian doctrine of the Gospell, the word of God, the holy Scriptures, the prayers and publike service of the Highest, all in a language knowne to all: and hath moved her Subiects to receiue these meanes of their ⁱ instruction and ^k saluation with ^l Psalmes, & hymnes, and spirituall songs, singing with a grace in their hearts vnto the Lord. David to thole heavenly treasures added earthly, & enriched his kingdom^m with silver and gold. The purity of coine restored by her Maiesty for brasse and copper monies wherewith shee found the realme pestered, doth say no lesse for her: beside plate of siluer and gold with other ornamentals in so great plenty, as if God would verifie according to the letter that which hee promised his Church in a myserie, ⁿ For brasse will I bring gold, and for yron will I bring silver. Much did it make for the safety of Iurie, that ^o David put garisons in Syria & Idumea, countries that bordered vpon the North and South thereof. Much! But more for England, that Elisabeth (to passe over the fortifying of borders) hath furnished it with all sort of armour, and munition, neuer more or better: and thereto with a royall navie of vessels, so stately, so strong, so wel appointed for wars, that our land is fenced with wals, not only of wood as Grecia was against Xerxes, but of brasse and yron too against foreine enemies. The people of Israel confessed of themselves that ^q they were delivered out of the hand

1. Cor. 14. 19

1. Tim. 3. 15;

Col. 3. 16.

1. Sam. 8. 12,

& 12. 30.

Esa. 60. 17.

1. Sam. 8.

Herodot. in
Polyunia.

2. Sam. 19. 9.

hād of the *Philistines*, & other *enimies* by that *King*. The wars which our *Queene* hath had for our *safegard* in *Frāce* & *elsewhere*, even^r *aliens* haue seen & shewed to the world, that they were *archieued* with *marvellous honour and advantage* to her selfe and her realme. As this (by Gods grace) which shee hath presently^r vpon the like ground in the *low countries*, shal be in due time also. Againe, how sweet a peace haue we so long enjoyed vnder her at home, as vnder a^r *Solomon* in that cōsideratiō rather thē a *David*? The fruits whereof, if nothing from abroad had sprong to our wealth and welfare (which hath notwithstanding in no small abundance) might countervaille the profits^u that did grow to *Iurie* by *Dauids* warres & victories. Yea our dearth and sicknes, the chastisements and afflictions that now we do taste, or did heretofore, (as^x needes we must some, and y expedient we should) haue been but gentle threats to her Maiesties subiects, in respect of his:^z the *famine*, that lasted *three yeares together*; the^a *plague*, that consumed *seauenty thousand men*. And though by occasion of difficulties and wants, what of men, what of maintenance, her Highnes hath not yet bin able to provide that wise and faithfull worke men, for the perfit edifying of the house of God with doctrine and discipline, shoulde bee set in every Church through her dominion; as neither was^b *David* by reason of his warres to build vp the Temple: yet, as hee prepared things necessary for it, that it might bee the better done when time should serue; so hath shee by fostering *Colleges and Schooles*, the nurseries of the *ministrie*

^r Lod. Guicciard. in comment. de reb. memorab in Europ. lib. 3. Buchana. rer. Scot. lib. 16.

& 17. Comment. de stat. rel. & reip. in Gal. lib. 5. & 6

^r The Queens declarat. touching aid giuent to the low cuntries.

^r 1. King. 4. 25

^u 2. Sam. 8. 2.

^x Heb. 12. 7.

^y Pf. 119. 71.

^z 2. Sam. 21. 1.

^a 2. Sam. 24. 15

1. Chr. 22. 8.

c 18. El c. 6.

d 2. Sam. 2. 27.

e 2. Sam. 3. 27.

& 20 9.

nisterie. Her princely care wherof hath appeared specially of late vnto vs in a branch of Oliue, that was almost withered, the state of *Queenes College*. Which she hath refreshed, confirmed, advanced, with benefits & immunities so bountifully and nobely: that we & our posterity haue as iust cause to thinke of *Queene Elisabeth* in the name thereof, as of *Queene Philippa*. Our whole Oliue tree did generally feeble it before in the famous and worthy *Act of Parliament* ^c for the maintenance of Colleges and the reliefe of Scholers in both the *Vniuersities*, and also *Winchester* and *Eaton*. An *Act* that I haue heard men of iudgement say, and I am perswaded that they said truly (God grant the care of *Heads* and industrie of *Students* doe bring it to effect!) may proue as beneficiall for the increale of learning, as might the erecting at least of two Colleges. The commodities then, which we haue receaued by her blessed government, are as great and many, as those which the *Jewes* did receaue by *Dauids*. That we cannot chuse but acknowledge Gods fauour to haue bene as singularly extended vnto vs in preseruing her, as it was to them in preseruing him. For although her Maiestie hath not bene assaulted by so many forraine enemies as *David*: yet by more domesticall. Wherein her deliverances are to bee esteemed so much the more precious, by how much it is easier to beware of open foes, then of secret; of vipers that are farther off, then in our bosomes; of ^d *Abners*, though valiant, who professe hostility, then of trecherous ^e *Ioabs*, who pretend amitie. First (in *Queen Maries* time) the house of *Saul*, I mean the

the brood of them who ^f preferre will-worships before obedience to God, fearing, as ^g *Saul* did, that their seeds succession should not be established as long as *David* lived, desired & devised to bring that to passe which ^h one of them sithence made none it was not done, *the boughs were cut of, the root was not hewed vp.* But the axe, which he wished to the pleasant root, fel on the root of bitternes his owne hairie scalpe: the devises of the wicked were disappointed by the Lord, and their desires frustrated. Afterward the vsurper, the *Isb-boseth* of *Rome*, indeed an * *Isb-boseth*, when She was anointed and setled in her throne, sought to dispossesse her by his accursed curse & *Antichristian* sentence declared and published in his *Bull*. *Moorton* sent from him, to stirre vp wicked spirits to the executing of it. The *Earles of Northumberland* and *Westmerland* in armes, with thousands of rebels. When they were fled and scattered: their outrage renued by *Dacres* and his legion. The *Bull* it selfe proclaimed, as it were, by *Felton*, to gather more conspiratours to it. All in vaine still. For the hand of the Lord was over his handmaid, and made his word good, that ⁱ *the undeserved curse* came not upon her: it ^k came to them who loved it, & they were clothed with it as with a garment. Now what should I say of the traitours in *Ireland*? of *Stukeley* the rakehell ^m the *Popes Irish Marques*, sent thither to subdue it, slaine in *Barbarie* by the way; of *Sanders* the Priest, the firebrād of sedition, dead there agreeably to his life; of the arch rebels, the *Earle of Desmond*, and his brother, served both like ⁿ *Sheba*; of the whole rabble of their mates and souldiers, *Italian*, *Spanish*, *Irish*, feeling by the vengeance of deserved miseries the folly and furie of their lewd at-

^f 1. Sam. 15. 21
^g 1 Sam. 20. 31

^h D. Story.
Sander. vñsb.
Monar. lib. 7.

* That is to say,
amā of shame
& confusion.

ⁱ Prov. 26. 2.
^k Pf. 109. 17.

^m Pontificius
Piafectus,
Marchio Hi
bernix Gene
brard. Chron
lib 4.
ⁿ 2, Sam. 20. 22

2. Sam. 17. 23

p The declarat. of W. Parries treasons.

9. 1. Sam. 20. 3.

r The discoverie of Fr. Throcmort, treasons, &c

p Psal. 2. 4.

tempts. What of the brainesicke youth, *Summerfield*? Whose enterprife in substance like vnto *Achitophels*, did purchase *o Achitophels* event and end vnto him. What of *Parry*, the proud miscreant? who hauing opportunity to worke his diuelish vow, & being resolute to do it, p the *Pope* incensing him with allowance of the fact & plenary pardō of his sins, the *Cardinal of Como* with cōmēdatiō & request, the *Papists* some with counsel, some with praier for him, some with remēbrāce at the altar; & *Allens* traitorous libel making it cleere in his cōscience, that it was lawful and meritorious, every word therein a warrant to a mind prepared: there was but 9 a step between her & death, had not God bewrayed him by his *Ionathā*, & by the hād of iustice given him that meed which his vow did merit. An intent as mischievous & more potēt means had the next conspiracie, ^r which, dealt in before by *Fr. Thorne-morriō*, was after prosecuted by others. The *Popes* aide (as alwaies) ready, to gaine kingdōmes; the *Spanish Kings* assistance; the *Duke of Guyse* with forces to invade the realm; the plots of coasts & havens for his fit arrival; the names of *Recusāts* with hope of their furtherāce; the heathens raging, & the people murmuring, kings bāding thēselus, & princes taking cōūsel against the Lord & his anointed. yet eue in that also, were their powers & policys never so out-reaching, there shewed himselfe aboute thē a mightier & wiser: ^r who sitteth in the heauens, & laugheth thē to scornē, discovering and dispersing the smoaky puffes of their endeavors. Which of his accustomed goodnes and bounty he hath done in this to, the last, & I beseech God it be the last, that now he hath disclosed. In the discomfiting wherof, & of the former, his out-stretched arme hath

hath appeared the more glorious, because the vnderminers of her Maiesties state haue cloaked their attempts with pretence of *Religio*, & *saluation of souls*, most subtle means & forcible to inueigle men: & to steale away her subiects hearts frō hir, haue reconciled thē to hir deadly enimie as to their *soveraign Pastor*: & made thē sure vnto him by badges & pledges of *halowed graines*, of *medals*, of *beads*, of *Agnus-dei*, of *crucifixes*, of *pictures*, with * *Fili, da mihi cor tuū, et sufficit*, *Son, giue me thy heart, & it sufficeth*, & other such spiritual forceries. A practise more dangerous thē any of *Dauids* adversaries did vse, yea thē *Abolom* himselfe, the cunningst of thē all: who had no *High Priests* that woulde take vpon thē to depose *David*; nor meritoriousnesse to feed devils incarnate with to murder him; nor *authorities* for *Harding*, & others, to assoile thē that would revolt frō him; nor *faculties* for *Parsons*, & *Campion*, to instruct thē to * obey, or * rebell, as things should fall out; nor *Iesuits*, & *Seminary-Priests*, (like the *Donatists*) to spread seditious doctrine, and beare the world in hand, that ² whē they were punished for it, they were *Martyrs*. Wherefore al the words of the text that I treate of, which doe lay before vs the most provident care & fatherly loue of God in *saving & delivering* our most excellent Princeesse out of the hand of her enimies, of *Papists*, of *Atheists*, of *Malecontents*, base noble, secret & open; external & domesticall; are fulfilled & verified in our eares this day. It remaineth that the rest, which concerne our duty to God for this benefite, be likewise fulfilled & verified in our eares, or in our hearts rather, nay both in harts & bodies also. The foremost degree & step wherevnto is to acknowledge that *the Lord*, our *blesſed*

* *A Papist emblem* for *Atheists*. See *Prov.* 23. 26.

* 2 *Sam.* 15. 1.

* The *Popes Bull* granted to *D. Harding* & others, anno *Dom.* 1567

* The exec. of justice in *Eng* for treason.

* *Ne Bulla Pij Quinti* obliget *Catholicos* rebus *ſc* *ſt* *antibus* *as they ſtood*

anno *Dom.* 1580.

* *Tum demū quando publica eiusdem Bullæ executionis fieri poterit.*

* *Augustin.* cont. *epist.*

Paimen. l. i. c. 9 & l. 3. c. 6.

* *Bristow Motiu.* 15, *Cōcertat.* *eccl.* *cath* in *Angl.* ad *vers.* *Cahu.* & *Purit.* *Eccleſia Anglica* *næ trophæa.* *Romæ.*

^aThe Queens
letters to the
D. Mayor of
Lond. and his
brethren.

^b Iam. 1. 17.

^c 1 Cor. 4. 7.

^d Psal. 127. 1

^e Ps. 4. 4.

strength, our mighty God, is the autor of it: it is he that li-
veth, that saveth his anointed, that giueth her revēgemētts,
that bringeth people vnder her, that deliuereth her frō her
enimies, frō the cruell man, that exalteth her aboue thē who
rise up against hir, that giueth great deliverances, & shew-
eth mercy to her, yea to al his servants, the childrē of God,
the seed of Christ, for ever. And this hath our Sovereigne
provoked vs to do by her owne example: ^a ascribing not
only the present detection & apprehension of traitours to
the great & singular goodnes of God; but also the infinit bles-
sings laid upon her, as many as ever Prince had, yea rather as
ever creature had. The Lord hath indued her Maieities
person with most rare prudence; her state with Cōsai-
lers very wise & faithfull; her Realme with many thou-
sands of dutiful loving subiects. Nor is it to be doubted
out that sundry circumspect eies & loiall hands of these
haue bin occupied in finding out & bringing to light the
conspiracy. Yet because the Lord is ^b the father of lights,
& ^c what hath any mā that he hath not received: neither cā
he effectuate ought with that he hath except the Lorde
blesse it, ^d except the Lord build the house, they labor in vaine
that build it; except the Lord keepe the city, the keeper watch-
eth in vaine: therefore doth her Highnes in the meanes
thēselues & aboue the means acknowledge the working
of the principall agent, vnder whose protection her selfe
resteth safe, & seeth vengeance powred on thē that with
her evill. Which I woulde to God the disloiall harts, if
there be any more yet, of that brood of Cockatrice, did
acknowledge also: & as ^e the Prophet willeth, did weigh
it with thēselues, & thinke upon their bed of it. Then were
it to be hoped that in consideration thereof they would

be

be still: and after^f his example, whose advise that is, detest
the very breath of such as make mention of *laying violent
hands upon the Lords anointed.* For though it were true, as
the traiterous libeller endeavoureth to perswade men,
that the Popes sentence against her were as lawfull, as *Samuels
was against Saul;* which yet is most false, and^h proved so to
be; but grant it were true: yet had they to remember that
David did refraine to lay hands on *Saul* after *Samuels sen-
tence;* neither of humanitie only, but of duty: ⁱ for who cā lay
his hand on the Lords anointed (saith he) & be guiltles? At least,
if they would not be still, as he was, for conscience sake, yet for
^k feare they might be: seeing that ^l a soule of the aire shall cary
the voice, & a bird shall declare the matter, if they but speak evil
of the king, yea in their thought, much more if they intend to
doe him any evil. And sure, ^m if they turne not, if they whet
their swords, bend their bowes and make them ready, & getting
thēselues deadly weapons prepare their arrows for persecutors:
they haue travelled with lewdnesse and conceived mischief, to
bring forth a lie; into the pit, that they haue digged, they shall
fall; their mischief shall returne upon their owne heads, and on
their owne pates shall their crueltie light. For God doth giue re-
vengements unto his anointed, and sheweth mercy to his Queen
advancing her aboue them who rise up against her. But whe-
ther they doe vse this benefit of God to their good, or no.
let vs, my deere brethren, let vs & our houses (as ⁿ *Iosua* said)
serue the Lord. And that not by acknowledging only Gods
goodnesse in this and all his benefits, the foremost steppe
to thankfulness: but the next also, I meane, by confessing
of him among the Gentiles, and singing to his name with
yeelding him all glory for it. For the Heathens thēselues, in
that smal knowledge of God which sin left thē, did acknow

1 S^c. 14. 5
& 26. 8.

The ans.
to the ex-
ccus of iust
cap. 5.
D. Billē
of Christiā
ubie &
part. 3.
1. S^c. 26. 9

ROM. 13. 4
Ecc^l. 10.
20.

Ps. 7. 12.

Ios^u. 24. 15

ledge him to be the worker & auctor of the commodities that they had. In the Greeke Poets^o the Gods are surnamed, by a cōmō title, *the givers of good things*. P The Capraines of the Romanes having conquered their enimies, took part of the lawrel (which they did beare in signe therof) & laid it in the lap of *Iupiter*. The *Caldeā* king subdued divers nations, took their holds, spoiled their cities, seized on their wealth, & ascribing that his power & force to his God. But^r they did not glorifie God as they ought, neither were thankfull. They robbed him of his honour and gaue it vnto^t many Gods, & their owne Idols, & Images of mortal creatures. Yea part of the lawrel they kept to theselues: *sacrificing to their nets, & burning incense to their yarne, because by the their portion was fat & their meate plenteous*. The time of this ignorance is overpast, brethrē, & the daies are come wherof it was^y prophesied, that *the earth should be ful of the knowledge of the Lord, as waters cover the sea*. How much the more excuselesse shall our fowle ingratitude & vngodlines be: if we be no thankfuller to him then the *Heathens*, the *Greeks*, the *Romans*, the *Caldeans* were. Chiefly sith beside the temporall benefit of the preservation of our Prince and vs, wee haue received graces more excellent & precious to endure for ever: namely, the enioying of his Sonne *Christ Iesus*,^z our wisdom, our righteousness, our sanctificatiō, our redēptiō; the Spirit of adoption,^a whereby we haue boldnes to cry *Abba father*; the peace of conscience, tranquillity of mind, contentednes of heart; the inheritāce immortal, vndefiled, & that withereth not; the cōfort, the protectiō, the assurāce of his loue: in a word so many blessings both of this life, & of the life to come, as never any natiō vnder heaue greater. Wherefore I beseech you by the mercies of God, who spared not his own Son,

for

^o Osi. *Antiqu.*
ix. 17.

^p Plin. *hist.*
nat. lib. 15.
cap. 30.

^q Hab. 1. 11

^r Rō. 1. 21.

^t 1. Cor. 8. 5

^u Dan. 5. 4.

^v Rō. 1. 23.

^w Hab. 1. 16

^y Esa. 11. 9.

^z 1. Cor. 1.

30.

^a Rō. 8. 15.

for our sakes, but gaue him to the death, the vile death of the crosse, that we might liue through him: let vs *confesse him* sincerely & faithfully, ^bnot only in words, but in deeds; ^bTit. 1. 16. & *confesse him among the Gentiles*, eue those which are strangers & aliees frō the faith, that we may win the to the Lord. Let our *cōuersatiō* be honest amōg the: that by our good works, ^c1. Pet. 2. 12. which they shall see, they may glorifie God in the day of the visitatiō. Let vs cast away profane songs of wantonnes, of lightnes, of vanity; & sing vnto his name: vsing both our voice & speech in al respects ^das it becometh Saints. To be short, let vs shew, let vs strue to shew by al parts of duty a thankfull acceptance of the great saluatiōs, that he hath wrought for vs, & zealous remembrance of the end wherto: ^ethat we being ^eLuk. 1. 75 deliuered out of the hand of our enemies, should serue him without feare, in holinesse & righteousness before him all the daies of our life. The godly Prince & Prophet, whose vertuous example as in al the rest, so in this specially should be a spurre vnto vs, calling into mind how God had deliuered his soule frō death, his eies frō teares, & his feet from falling, brake out into these words: ^fwhat shall I render to the Lord for all his benefits towards me? I will take &c. Neither said he more therein, the he performed. For when ^ghe had offered sacrifices of thanksgiving, he made a holy banquet therewith vnto the people, in remembrance of the manifold saferies & deliverances, that hee had received. He praised the Lord, & called vpon his name: his Psalmes doe witness it to this day. ^hHe promised that he would iudge righteously: ⁱhe did it. ^kHe vowed to bring the arke into a place of rest: ^lhe brought it. how great cause we haue, fathers, & brethre, to say as he said, what shal we render to the Lord? your selues do wel know. How small care wee shew of doing as he did, in praising God, & paying our vowes before

^b Tit. 1. 16.^c 1. Pet. 2. 12.^d Eph. 5. 3.^e Luk. 1. 75^f Ps. 116. 12^g 1. Chro. 16. 2.^h Ps. 57. 2ⁱ 1. Sā. 8. 19^k Ps. 132. 2^l 1. Sā. 6. 16

before his people: the world doth see. Our slacknes in frequenting of sermons, of prayers, of celebrating the Lord supper, & taking the cup of the salvatiō of *salvations*, I wish it were amended rather then reprovēd. We haue made *vowes* and promises to god, al, of perpetual holines in baptisme: some of special duties, in their severall callings. And is it to be hoped that every one of vs, though not with *Dauids* zeale, yet with some measure of it, will pay them to the Lord? Sure the greater hope thereof is to be had, if that, which hath been moved of order to be takē for ordinary sermons & preaching of the word on our Sabbath-daies in the afternoone, not the forenoone only, may be effected by the godly forwardnes of thē who should say, ^m *And this will we doe if God permit*. The father of mercies & god of al cōfort, who hath raised vnto vs a most glorious light, & placed a most gracious Princeesse in the throne of government among vs, sanctifie vs throughout with his holy spirit: that we may offer vp the sacrifices of righteousness, the fruits of our lips, of our harts, of our hands, to the glory of his name for all his benefits powred on vs. And as he hath hitherto givē great deliuerances & shewed merey to his anointed: so beseech we him for his Son our Saviors sake to do it stil. Saue her, O Lord, saue her out of the hād of al her enemies. Let their root be as rottēnes, & their bud as dust, who rise vp against her. Blesse her with the zealous spirit of *Iosias*, with the peace of *Solomō* with the years of *Dauid* that she may long raigñ a godly, a happy, an ancient Mother in *Israel*. Finally continue thy fatherly loue & favour towards her for ever, & towards vs her subiects, the childrē of thy covenant: that wee both in this life & in the life to come may cōfesse thy goodness & sing vnto thy name with thy blessed Servāts & elect

^m Rev. 7. 12 Angels, ⁿ Praise & glory, & wisdom, & thanks, & honour, & power, & might, be vnto our God for ever more. *Amer.* M 59

